

AN
EXPLANATION
OF THE
TYPICAL AND ANTI-TYPICAL
SANCTUARY,
BY THE SCRIPTURES.
WITH A CHART.

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EXPLANATION OF THE CHART.

It appears that God's instruction to Moses on Mount Sinai, was the most simple and yet the most impressive imaginable, viz: Shadows. When the sun shines, how clearly the shadows of things, animate and inanimate, appear. Even little children, without the aid of books, can understand them. How impossible to counterfeit the shadows of every day scenes around us.

Then, by giving a little attention to the instructions of God to Moses, in the Mount, we may clearly understand the ministrations of Jesus, our high priest in the holy places in heaven, since his ascension.

By following this instruction we may learn the manner, time and termination of the daily ministration of Jesus in the heavens, &c. &c.

Take one *example* of this teaching. The time in which God delivered his people from Egypt, about 3440 years ago, they were directed to kill a lamb at 3 o'clock in the afternoon, on the 14th day of the first month, viz: Abib or April. This was to be continued at its appointed season every year, and thus more than fifteen hundred years passed on to the 14th day of the 31st month, A. D. 31, even at three o'clock in the afternoon, and Jesus the Lamb of God yielded up the ghost. This certainly was exact. Can any other type fail? No, no. "And look that thou make them after the pattern which thou was caused to see in the mount." Exo. xxv:40.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the

things that are made," &c. Rom. i: 20. What things? A part of what is drafted in the Chart, teaching us more clearly the "*Present Truth*," viz. **THE SABBATH AND SHUT DOOR.**

Patterns of things, and instructions which Moses received from God on Mount Sinai.

No. 1. This is the Court, simply an enclosure for the Tabernacle. One hundred cubits long, fifty wide, and five high. See Exo. xxvii: 18.

No. 2. This is the Tabernacle in the court, and is thirty cubits long, ten wide, and divided in two apartments—first, the Holy—second, the Most Holy.

No. 3. BRAZEN ALTAR.—No. 4. BRAZEN LAVER.—The place for Burnt, Peace, Trespass and Meat offerings, of the Tabernacle door for Stands before the Tabernacle the Priests to wash in. Exo. xxvii: 18-21. 1-9; Lev. iv, v, vi.

FURNITURE OF THE TABERNACLE.

No. 5. GOLDEN CANDLE.—No. 6. GOLDEN TABLE.—stick.—South side, represents North side, twelve loaves of the state of the seven churches. Rev. i: 20; ii: 1. bread, replenished every Sabbath morning. Exo. xxv: 23-30. Lev. xxiv: 5-8.

Oil denotes faith. Math. xxv: 8.

Lamp denotes Word of God. Ps. cxix: 105.

Light denotes "Present Truth," 1 Peter i: 12.

No. 8. ARK OF THE TESTIMONY—covered every where with gold. Exo. xxv: 10, 11, 13.

No. 9. MERCY SEAT—covering of the Ark. Exo. xxv: 17.

No. 10. CHERUBIMS,—of beaten gold on each end of the Mercy Seat. Exo. xxv: 18-21.

No. 7. GOLDEN ALTAR.—Before the Vail, continual fire thereon, to offer a perpetual incense and the national atonement for sin.—Exo. xxx: 7-10.

No. 11. HIGH PRIEST—Aaron. Exo. xxviii: 1-12.

GOLDEN CENSER—in the hand of the High Priest.—Lev. xvi: 12.

TABLES OF THE COVENANT.—In No. 8, the Ark. Exo. xl: 20; xxxiv: 28, 29.

OUTSIDE OF THE COURT.

A. & B. Moses and Aaron on the East with their households.

ARMED FOR WAR.

C. On the East towards the Sun's rising, Judah, Issachar and Zebulun: numbering 186,400 under the standard of the Lion.

D. On the South, Reuben, Simeon, and Gad, with 151,450, under the standard of the Cherub.

E. On the West side, Ephraim, Manasseh and Benjamin, with 108,100, under the standard of the Man.

F. On the North, Dan, Asher and Naphtali, with 157,600 under the standard of the Flying Eagle.

All the armed men number 603,550. Num. ii: 32.

Levi and Joseph are not with the men of war.

The tribe of Levi are separated for the Priesthood and burden bearers of all the holy and most holy things.

The three sons of Levi with their tribes are stationed as near the Ark of the Testimony as possible, that no wrath come upon the congregation of Israel while they keep the charge of the Covenant (ten Commandments.) Num. i: 53.

G. Merari on the North with 3,200 burden bearers.

H. Gershon on the West with 2,630 burden bearers.

I. Kohath on the South with 2,750 burden bearers.

All of these 8,580 keep in charge the Court, Tabernacle, and all its furniture, and bear it whithersoever the cloud moves.

The cloud by day and fire by night, rests on the Tabernacle.

The 603,550 armed men, 8,580 burden bearers of the tribe of Levi, with their families, probably numbering two and a half millions.

Manasseh and Ephraim are substituted for Joseph and Levi, to complete the twelve tribes. Gen. xlviii: 6.

THE PRIESTHOOD IN THEIR DAILY MINISTRATION.

Aaron, the brother of Moses, is the first High Priest for the Holy Sanctuary. His sons are his successors and with him in the Ministry. Exo. xxix: 1-38.

In this daily ministration the individual brings his sac-

riſe for his ſin of knowledge to the Brazen Altar, ſlays it and prepares the fat for the Priſt, who burns it upon the Altar, and thus atonement is made for the individual ſin until the Crucifixion of our Lord, Jeſus Chriſt. The body or carcaſe of the beaſt is then burnt without the camp.

Thus the daily atonement for individual ſins goes on throughout the year, until the 10th day of the 7th month, then the trumpets ſound to call the people to their

NATIONAL ATONEMENT, CLEANSING THE HOLY SANCTUARY.

"An Holy Convocation: an Eccleſiaſtical Aſſembly."

[J. E. Worcester.

The 10th day of the 7th month every year, the holy ſanctuary is cleaſed. This is the day the ſweet incenſe from the Golden Cenſer aſcends up between the wings of the Cherubims to the Father. This is the day of the ſprinkling of blood on the mercy ſeat and ſeven times before it, and ſeven times on the Golden Altar. This is the day of affliction for all Iſrael, and is to be a Sabbath or reſt, from even to even, [24 hours.] you ſhall reſt your Sabbath. The ſum of all this whole day's work is in eighteen words, viz. "because of the uncleanness of the children of Iſrael, and because of their transgreſſions in all their ſins." Lev. xvi: 16.

The following will explain the Convocation day: Lev. xvi: 17, 33; Num. xxix: 7; Lev. xxiii: 4, 27; day of affliction 29 v., reſt day or Sabbath, and when to begin it, 32. Day of blood, Lev. xvi: 14, 15, 18, 19, in the Holy Sanctuary, 33. Day to uſe the Golden Cenſer 12, 13. See where the multitude was when Zac. performed the ſervice: Luke i: 10. Paul's expoſition of this day's work: blood offered for the errors of the people. Heb. ix: 7. the mercy ſeat, and ſeven times before the mercy ſeat, 11, 14. Then kill the goat whoſe lot falls to the Lord, 9 v. and with his blood enters the holy again and ſprinkles his blood upon the mercy ſeat and ſeven times before it, 15 v. He alſo ſprinkles the blood of the bullock, and the goat ſeven times upon the Golden Altar and upon the horns thereof, to cleaſe it because of their transgreſſions, 18, 19.

The ſcape goat ſhall then bear away all their ſins, 20-

22. And the Priſt ſhall make an atonement for the Holy Sanctuary, and for the Tabernacle of the congregation and the Altar, and for the Priſts, and for the people, 33 v.

In this manner the national atonement was to be made every 10th day of the 7th month, until a Priſt ſhould come who had no beginning or end of days.

Paul calls them ſhadows of good things to come. In his epiſtle to the Hebrews, he ſhows that Chriſt came to take theſe firſt away that he may eſtabliſh the ſecond: x: 9, 10.

He alſo ſhows that we, under the goſpel, have juſt ſuch an high priſt, who is miniſter of the Sanctuary and of the true Tabernacle which the Lord pitched and not man, viii: 1, 2. He alſo comments on the Tabernacle and Holy Sanctuary, (See ix: 1-5,) and ſhows for what the High Priſt entered the holieſt of all (6, 7,) to blot out the errors of the people.

To underſtand the good things, (Heb. x: 1,) we muſt follow the pattern which means types, ſhadows or figures. Paul ſhows, firſt, that Aaron or the High Priſt was not a perfect ſhadow of Chriſt, but Melchizedec was in all other reſpects that which Aaron could not be, for he was both King and Priſt, without deſcent, having neither beginning of days nor end of life, but made like unto the Son of God. Heb. vii: 1-3.

Second, that he needed not to offer daily for his and the people's ſins, for this he did once when he offered up himſelf. 27th verſe.

Third, nor yet that he ſhould enter into the holy places every year, with the blood of others. He does it but once, (ix: 25, 26,) but he does not enter but once holy place at a time. In other reſpects Chriſt will follow Aaron and his ſucceſſors.

K. ANTI-TYPE OR SUBSTANCE.

Now conſider the Tabernacle and furniture in the buildings on the Chart, as a pattern of things in the heavens, and the High Priſt to represent the Lord Jeſus, as in Heb. viii: 1; ix: 1-5.

When did Jeſus aſcend thero? Ans.—A. D. 31.

Where did he commence his daily Miniſtration as Mediator for all the world? Ans.—In the Holy Place.

Proof—Paul, Heb. ix: 12; John, Rev. i: 12, 14; Jesus, Rev. ii: 1. The proof is clear that he was in the Holy Place, where the Golden Candlesticks were, sixty-five years after his ascension, from A. D. 31 to 96, and that his daily ministration could not cease until the end of the appointed time, 2,300, "Evening, Morning," or "daily Sacrifice."

The Ancient of Days, (God,) sets between the Cherubim, in the Most Holy Place. This is where he is sought unto when the National Atonement is made. Where then is His THRONE during the daily ministration? *Ans.*—In the type. See Exo. xxix: 42-44, and xxx: 6, 36. In the anti-type, Jesus says he sets on his Father's Throne, Rev. iii: 21. John in vision sees the throne in the Holy Place where the seven lamps of fire are. See Rev. iv: 1, 2 and 5; v: 1, 7. God was thereon.

How long will Jesus our High Priest Minister in the Holy Place? *Answer*—Until the appointed time ends,

TWENTY-THREE HUNDRED DAYS.

Where shall we begin? *Ans.*—In the 7th year of Artaxerxes, 457 years B. C. Add to this 1813 full years and we come to the end of the appointed time.

If it be asked why the twenty-three hundred days ended on the 10th of the 7th month, 1811, we answer because the commandment did not go forth until the middle of B. C. 457, therefore the first six months of that year must be added to B. C. 1811, which brings us to the 10th of the 7th month, 1811, which two numbers add together, and the result is 2300 years, full and complete.

The typical High Priests appointed time was unto 365 days [one year.] Our High Priest's appointed time to cleanse the Sanctuary was unto 2,300 days, [years,] the 10th day of the 7th month was the time in the year: never to be altered. "Every thing upon his day." Lev. xxiii: 4, 37.

The work of the High Priest continued on in the type until Jesus was crucified and nailed, the sacrifice and oblation, to his cross, (Dan. ix. 27; Col. ii. 14,) in the midst of the seventieth week. Here the work of the schoolmaster ceased, (Gal. iii. 23-26,) when Christ ascended and entered the Holy, (Heb. ix: 12,) then faith came. This was in the Spring of A. D. 31.

To this add the last half of the seventieth week, viz.: three and a half years, and we have the 7th month, A. D. 31. Here ends the 490 years of the seventy weeks. To this add 1810 years, and the 2300 years are complete, ending in the fall of 1814.

Now to the 1810 years add the three and a half years the last of the seventy, and we have the whole time, viz. 1813 1-2 years, (save forty days,) for the time of the daily ministration of our High Priest in the Holy Place in Heaven.

Here his work ceased; Ministering and Mediating for the whole world forever; and he like his pattern in the type, entered the Most Holy Place, bearing upon his breast plate of Judgment the twelve tribes of the House of Israel. See Exo. xxviii. 29, and Rev. vii. 4. Here the

DOOR IS SHUT.

For further proof, see the parable of the ten virgins: (Math. xxv. 1-12,) most strikingly and peculiarly fulfilled from the Spring to the Fall of 1814. "Great was the company of those that published it." Ancient nor modern history has never recorded the like of God's people. Why? Because there never was to be but one going out to meet the bridegroom, and that must accord with the one in the type, and it did most strikingly! Just look back to 1837, when the glorious doctrine of the second Advent began its rise and move through this land of messengers, with their first and second message.

What was all of this mighty move for? *Ans.*—To rally all the host of God on earth to get ready for the APPOINTED TIME. The proof was moving and continued to move more and more rapidly until it was clearly seen that the 2300 days of Daniel's vision was the appointed time for the Bridegroom to come and his people to go out to meet him. We explained, and at that time believed that the Lord Jesus was personally coming to redeem his people. We were disappointed in our, then explained, expectation. Jesus did not come to this earth then, but the Bridegroom did come, thus fulfilling the parable, and they that were ready went in with him to the Marriage and the door was shut.

Here is where the master of the house, [walking amidst

the seven golden candlesticks,] rose up and shut to the door.

DANIEL VII: 9, 10, 13, shows how the Bridegroom came, viz: I beheld till the thrones were cast down and the Ancient of Days, [God the Father,] did sit. Where? In Judgment; between the Cherubims' wings, over the Mercy Seat, where he always set to judge his people, on the 10th day of the 7th month.

The flying Angel in Heaven and swift Messengers on earth, had just finished their message, crying with a loud voice, "the hour of His judgment is come." Where Daniel saw this, 9, 10.

Then one like the Son of Man, (Bridegroom) is brought near before Him, (the Father,) where he sets in Judgment.

This is how the Bridegroom comes, not to earth, but to the Father, just as it was in the type: Jesus is represented like the son of man. When he descends to earth it is the Lord himself.

I have already adduced the proof that Jesus was sitting with his Father on his throne in the Holy, where the seven lamps of fire were. Then at the appointed time, 2300 days, the Ancient of Days moves in something that has wheels burning like fire, with thousands of angels in attendance. Then one like the son of man is brought near before him, 13th verse, [see Chart.] How evident that both Father and Son here left the throne in the Holy and moved into the Most Holy, in accordance also with, and close of, the message of the flying angel in Rev. xiv. 6, 7, to set in judgment; first to decide who is, and who is not worthy to enter the gates of the holy city; while the Bridegroom, High Priest, Mediator and crowned King of Israel stands before him advocating the cause of all presented on his breast plate of judgment. As Daniel sees it, the judgment is now set and the books open.

After this work is accomplished, then comes the Day of Judgment, [year day,] and perdition of ungodly men.

The seven spots of blood on the Golden Altar and before the Mercy Seat, I fully believe represents the duration of the judicial proceedings on the living saints in the Most Holy, all of which time they will be in their affliction, even seven years, God by his voice will deliver them, "For it is the blood that maketh atonement for the soul."

Lev. xvii. 11. Then the number seven will finish the day of atonement, (not redemption.) Six last months of this time, I understand, Jesus will be gathering in the harvest with his sickle, on the white cloud.

After all, many contend that Jesus entered the Most Holy Place at his ascension. We have given sufficient proof to the contrary. Yet because of a few texts in Hebrews they object. Let us place two translations in juxtaposition.

KING JAMES'S TRANSLATION.

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Heb. ix. 8.

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, &c. ix. 12.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 23d verse.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us. 24th verse.

Having therefore, brethren, boldness, or liberty to enter into the holiest, by the blood of Jesus.

By a new and living way which he hath consecrated for us through the veil, that is to say his flesh. x. 19, 20.

MACKNIGHT'S TRANSLATION.

The Holy Ghost signifying this: that the way of the *holy places* was not yet laid open, while the first tabernacle still standeth. Heb. ix. 8.

He hath entered once into the *holy places*, not indeed by the blood of goats and of calves, but by *his own blood*, &c. ix. 12.

There was a necessity therefore that the representational holiest of the *holy places* in the heavens, should be cleansed by these sacrifices; but the heavenly *holy places* themselves by sacrifices better than these. 23d verse.

Therefore Christ hath not entered into the *holy places* made with hands, the images of the true *holy places* but into heaven itself, now to appear before the face of God on our account. 24th verse.

Well then brethren having boldness in the entrance of *holy places*, by the blood of Jesus; which entrance he hath dedicated for us, a way new and living through the veil, that is his flesh. x. 19, 20.

Now read Paul's description of these two holy places in either translation (Heb. ix. 1-6,) and see how clear and lucid Macknight makes these texts appear by comparing them with the pattern given to Moses. (See chart.) One thing remember, that the two veils or doors open from the east, therefore it was morally impossible for any one to enter the second veil without passing the first, and then read carefully ix. 6, 7, and it must be seen that neither high priest in the type or anti-type, could enter

the Holiest of all first, or even have any service to perform there, until they had first ministered in the holy place. Every argument of Moses and Paul is right opposite to it. Why? It makes the shadow bottom upwards even to pass through the holy and go into the holiest first. The high priest could not go there until he had ministered in the holy one year; Jesus our high priest could not enter into the holiest in Heaven until he had finished his daily ministration and filled his Mediatorial office for all the world from A. D. 31 to A. D. 1844, 1813 1-2 years.

But, say you, there is one more text in Heb. vi. 19, 20, "which entereth into that which is within the veil, whether the forerunner is for us entered, even Jesus made an high priest forever, after the order of Melchisedec." Some think here is proof that *our High Priest* entered into the holiest or most holy place first. I ask, where? We see there is a second veil, ix. 3. We have already adduced proofs of his entering within the first veil and of his being there sixty-five years after his ascension. See page 8.

REVELATION X : 7.

The message of the Second Advent descending from heaven to earth 'one foot on the sea and the other on the land,' with hands uplifted to heaven, crying with a loud voice that time should be no longer. "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets. 7th verse. In the type, (Lev. xxiii. 24,) the trumpet sounds the 1st day, the day of atonement and affliction, ten days after; so in the anti-type, the seventh trumpet must sound before the day of atonement and affliction comes. When it BEGINS TO SOUND, the mystery shall be finished. Paul shows this mystery to be the gospel to the Gentiles. Eph. iii. 4-9. He speaks of its ending and mercy being extended to a remnant of literal Israel before the second advent. Rom. xi. This also is where the door is shut at the end of the 2300 days. The times of the Gentiles are over.

HOSEA V : 6, 7.

"They shall go with their flocks and their herds to

seek the Lord, but they shall not find him, he hath withdrawn himself from them. Now shall a month devour them with their portions." How evident that this is after the door is shut and Jesus had gone, or withdrawn himself into the holiest.

REVELATION III.

And to the Angel of the church in Philadelphia, write: . . . He that openeth and no man shutteth and shutteth and no man openeth. 7th verso.

I know thy works, behold I have set before thee an open door, and no man can shut it. 6th verso.

This open and shut door spoken of here by our great High Priest in Heaven, (Heb. iv. 14; viii. 1.) is the same of which was shown Moses in the pattern. Exo. xxxvi. 33, 36. [See Chart.] Paul says, second veil, meaning of course two: first and second. Heb. ix. 2, 3.

The door in 20th verse, is the door of the heart. The meaning is this: After the door is shut and the one in the holiest open which no man can shut; Jesus rebukes, chastens and counsels the Laodiceans to repent and turn back to the open door set for the Philadelphia Church, from which they separated in the Spring of 1845.

In the second and third chapter of Revelation, the Church is divided into seven parts or states, during the Gospel dispensation. The *charge* of Jesus is very emphatic and peculiar to them all, and can only apply to them in their organized state. The fifth state of the Church is Sardis: iii. 1-6; out of which the great body of the second Advent believers came in 1843 and '44.—4th and 5th verses.

The sixth state of the Church is Philadelphia. It was made up or organized by second Advent believers principally from the churches, in the fifth or Sardis state.

The seventh state is the Laodicean, organized by those who left the Philadelphia after the 2,300 days, the appointed time, had ended. Hosea describes all their converts, v. 7. This is the state which the great head of the church is laboring to disband and dissolve: iii. 14-21; see particularly 19th verso. Repent (and turn to the Philadelphia) for there is no other state of the Church since 1844, where the new commandment can be kept

John xiii. 34, 35. Bible definition shows it to be the state or church of brotherly love.

Bring to remembrance things in 1844. Comparisons for that time are beyond our reach—past, present and future. The rushing from the sectional, sectarian branches of the nominal church (or Sardis state,) at that time, has no parallel. All, nil was tending to a state of brotherly love. It was the noblest, and most mighty and glorious work ever performed by the church on earth. "The vision spoke." Hab. ii. 3. Here then, at the close of this cry at midnight, this going out to meet the Bridegroom, was the point of time when the Philadelphia church was organized. This, I believe, is beyond dispute. Here, then, is where the language of Jesus *applies*, viz: opens one door and shuts another. Are not these the two doors in heaven, of which Moses received the pattern? [See Chart.]

Again. Is it not plain that the Laodicean, the seventh state, is organized after the sixth state? Yes. Then after the door is shut the Laodiceans organize, and not before.

The seventh state of the church has been organized about five years. It is in vain to say this is not so, and yet look for the second advent of Jesus. These three last states of the church will be here when Jesus comes. They all exist now. The scripture is not to be sound, nor an argument from it framed, to prove that the shutting and opening a door in the text is not to be until the second Advent. Then is it not plain and conclusive, that the door was shut when this Philadelphia church was organized in the fall of 1844.

"And the temple of God was opened in heaven and there was seen the Ark of his Testament, or Covenant." Rev. xi. 19. John, in his vision, speaks of this temple of God several times and as familiarly as of the temple which was in old Jerusalem, where he formerly worshipped, before it was destroyed. The Ark of the Covenant seen here is the same as in Paul's holiest of all: Heb. ix. 3. "The temple in heaven was opened." None but Jesus the master of the house, did this. How clearly this accords with his testimony to the Philadelphia church: iii. 7. The great object for opening this temple was to cleanse the sanctuary at the end of the 2,300 days, the appointed

time, and in its season corresponding with the type, viz: 10th day of the 7th month. This door was shut during the 1813-12 years that the other was open. Now this is open and the other shut. While Jesus is pleading for the house of Israel in the holiest no third person is there: See the type, Lev. xvi. 17. As soon as the day of atonement is ended, seven angels come out of the temple with the seven last plagues, xv. 6, 6. This is the duration of the third angel's message in Rev. xiv. 9-13.

A great voice from the temple directs them to go and pour out the vials of wrath, and when the seventh is poured out, a great voice from the temple, from the throne, saying, it is done: xvi. 1, 17. This is the voice of God.

The third angel in Rev. xiv. 9-13, continues his message and cry, until Jesus leaves the temple and is seated on the great white cloud. He begins as soon as the 2,300 days end, and the door in the temple opens, for here is where he gets his message. Hear him—"Here is the patience of the saints, here are they who keep the commandments of God, and the faith of Jesus." Why cry this? Because he sees inside of the door of the temple, [see Chart,] the Ark of the Covenant containing the ten original commandments, of which Moses received a copy, pattern or type, and placed it in the typical sanctuary here on earth.

This is God's Covenant with man. See with what sacred strictness and attention he required it to be guarded, viz. 22,000 sanctified Levites to pitch around about and guard it "that no wrath come on the people." Num. i. 53; iii. 38: Besides the 600,000 armed men on each quarter, on the outside. Is there any less attention in guarding the original Covenant in heaven? No. There it is deposited in the Ark, covered with the Mercy Seat. A Cherubim on each end covering it with their wings; the water of life flowing out from under it. Since the door was opened in 1844, our great High Priest stands before it, and God between the Cherub Wings above, with his all-seeing eye upon it. Ten thousand times ten thousand angels for an outside guard.

God gave the pattern in charge to Moses and forbids him to add or diminish from it.

God says, "My Covenant will I not break, nor alter the word that is gone out of my mouth," at Mount Sinai.

Now we are told by one class of people that the fourth commandment in this Covenant was changed or altered at the resurrection of Jesus, while another in all their zeal declare they were all abolished at the crucifixion of Jesus. Neither of these two classes of people can produce one single text from Genesis to Revelation to prove their assertion.

He has said he will not BREAK NOR ALTER! God cannot lie! Why continue to charge him with folly! His commandments are as holy, pure and binding to-day, as ever they were, and it is not in the power of man to prove them otherwise.

Why this third angel's loud cry about the commandments of God, because the fourth one, which had been trodden down for many generations, is to be restored and kept as the commandment requires. The second angel's message and voice from heaven required God's people to leave the churches. The seventh-day Sabbath could not, nor can not now be restored there. It is to be done in the Philadelphia state of the church, and no where else. This is the present truth in the commandments in the Ark of his Testimony. The present truth in this is: That the master of the house has risen up and shut the door, and now stands beside the Ark containing the commandments. The "Present Truth," then, of this third angel's message, is, **THE SABBATH AND SHUT DOOR**. See the picture on the Chart.

To prove this I have adduced the following Scriptures in order:

1. The appointed time for it, unto 2,300 days. Dan. viii. 13, 14.
2. Daniel's night visions in the night. vii. 9, 10, 13.
3. Parable of the virgins and their history. Mat. xxv. 1-12.
4. Paul's commentary to the Hebrews. viii., ix. and x.
5. Second Advent Message and Mystery finished. Rev. x.
6. Begotten strange children since 1811. Hos. v. 7.
7. Philadelphia state of the church. Rev. iii. 7, 8, and xi. 10.

The Ark of the Testimony from which comes the Sabbath commandment, could not be seen until Jesus shut the first door and opened the second. Hence the door is shut before the Sabbath is given in the Message.

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